The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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DILEMMAS OF THE RANK AND FILE

THERE is a lot of spiritual work to be done in this mad world. It is no exaggeration to say that in some countries the Church is fighting for its life. Protestantism, so frequently an ally in the conflict with unbelief, is now split wide open into an orthodox minority troubled with schisms within and persecutions without, and a vast indifferent majority which hardly appreciates the sacredness of religious tradition. And outside the pale of belief the great cupidos—the lusts for dominion, knowledge and wealth—are active as never before. We say all this in no spirit of hopelessness. Indeed we cling to the view that human society is in some fundamental ways better than it has been. Nevertheless these are days of peril as well as of opportunity to the Christian mission.

Now we have been reading over a vast assortment of resolutions passed by various societies at recent conventions. None of the things agreed upon will do much harm, and some may even accomplish a bit of good. The societies, too, have earned a rightful place in the sun. What matters is that, year after year, we should turn round and round in the identical treadmill of resolutions. With few exceptions, they are the same in 1935 as they were in 1925. Take, for example, the sheaf of documents on the topic of Mexico. We all began to vote on this subject nearly twenty years ago. And yet today nothing that any person can phrase clearly is being done about Mexico. Protests? Yes. Appeals to the President and Congress? Yes. But we are as far as ever from being able to present to Congress a program of action which is both practicable and beneficent. In so far as suggestions as to how the Church in the United States might cooperate with the Church in Mexico, we are still as far along the route to a solution as we were the day Columbus discovered his first American island.

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It has been said that the trouble lies in a dearth of leadership. We have pondered that statement often and with increasing scepticism. Suppose that you and I stood on a street-corner and waved a banner for a righteous cause. A handful of people might follow, but they would soon find that you and I had led them out on a limb. There is no place we could get to from there. In other words, the difficulty lies in the fact that our Catholic leadership must be *designated* leadership. If any one of us stands up and professes to represent the group point of view, the response of the crowd is: "How does he get that way?" And if nevertheless this one of us persists heroically, the time invariably comes when a little slip—an unintended miscue—brings out all the hornets who have been waiting for the chance. Only when the hierarchy leans forward and says, "This is my man!" does anything like the relationship between a genuine leader and genuine followers exist. But the hierarchy, for most understandable reasons, can seldom venture to do just that. The risk is too great. A bishop simply can't afford to be out on that limb.

And neither, when all is said and done, can the layman. The problem of the layman in the Church cannot be solved in a day, but it can at least be referred to. We shall take one example. During recent years, Mr. Alfred E. Smith has given no end of his time to a number of Catholic organizations and activities. In front of as well as behind the scenes—and mostly behind them—the former standard-bearer of the Democratic party has cheerfully served priests, bishops and laymen. And yet? A little problem comes up. The Governor of New York vetoes a bill which provided that Catholic school children should be taken to their classrooms in public school buses when there was room for them. We think this veto was a mistake. But what happens? Rumors circulate to the effect that Al Smith advised the veto! That is the sort of disgusting and malignant gossip which flourishes in quarters where some of Mr. Smith's present political convictions are not liked. And does the Catholic press pounce upon those rumors with scorn and indignation? It does not. The comment is that Mr. Smith should of his own initiative have been interested in the bill and should have induced Mr. Lehman not to veto it. Our answer to that is: Mr. Smith would have been a busybody and incidentally a bad citizen if he had used his personal influence in such a matter. He should have acted only as the representative of his bishop. For on questions of corporate Catholic policy no one person can assume that he is the arbiter.

This kind of thing—which is incidentally just a sample of the thousands of experiences which have come to men interested in Catholic action—can be laughed off. We assume that Mr. Smith can laugh it off. But it is not so inconsequential and funny when the man involved happens to have staked his whole career on lay service to the Church. If we grant that he is a professor in a Catholic college, with ten or more years of service to his credit and no other job in prospect, a little note from the authorities will land him in the poorhouse. You can make a gifted but inconvenient priest a Bishop of Timbuctoo; but apparently the only thing that can happen to a layman is more or less graceful obsolescence and starvation. In the turbulent Germany of our time, no man stood out as more selflessly devoted to the social and religious mission of the Church than Professor Friedrich Dessauer, the last remnants of whose fortune have just been confiscated by the Nazis. By reason of his zealous advocacy of the peace encyclicals, Dessauer—one of the great medical specialists of our time—suffered about all that persecution had to offer, excepting death. But when he had to live in exile and seek a new field of activity, was it any Catholic organization which, as a tribute to his lifelong devotion, came to the rescue? No, indeed. It was the government of his majesty, the Sultan of Turkey. What Catholic organization in the United States even knows where Heinrich Bruening is?

As long as things are thus, there can be no effective Catholic lay leadership and no effective Catholic lay action. All we can have is theories about what such leadership and action ought to be—and cycles of resolutions. But with such a situation nobody is satisfied. The private conversations of our thoughtful clergy stress no other topic so constantly and vigorously. We think a change is coming. It cannot arrive too soon. Nobody has any right to expect that those who labor for the Church ought suddenly to look and live like stock-brokers in the days of yore, forgetting even that theirs is a cross to carry. But they cannot function either if their function is that of tramps who have been given a morning's employment. Or is that really the point? Is it not, rather, that good-will should abound among brethren?

Week by Week

The Trend of Events

TO BORROW a metaphor from the summer season, Congress appeared to be entangled in a mass of hot and sticky legislation with little relief in sight. Enthusiasts felt that most of the laws desired by the President could be acted upon by August 15, but to many a prosaic observer even September 1 seemed too nigh at hand. Interest centers just now on the new "soak the rich" taxes, which have been picturesquely denounced and defended at

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various hearings. What form the law will eventually take seems unpredictable. Chairman Doughton, of the House Committee, announced that the labor of drafting the bill might start on July 22, until which other important reform measures would demand full attention. A measure in which so much dynamite is hidden cannot be expected to go unchallenged. So far there has been plenty of mere sentiment on both sides. Nevertheless a good deal of sound criticism, aimed at various possible injustices, was heard. Perhaps the best individual item was Mr. Fred H. Clausen's diagnosis of the proposed graduated corporate income taxes. He held that since the government proposed to place the heaviest burden upon the industries with large capital structures, it was running the risk of digging below the actual margin of profit and so impairing ability to employ men. For the moment the administration seemed to be most concerned with repairing damage to the party fences, through which one or two recent forays plunged. It was hoped that with Mr. Howe back at his desk, the political maneuvering might soon be smoother and more effective. But Congress was in an ugly mood, and there was support for a motion to adjourn on July 23.

Steps in War

THE MOBILIZATION of more and more men under arms in Italy, supplemented by the news that the exports of arms from Great Britain were this June nine times greater than a year ago and the shipments of military and naval stores eighteen times greater, certainly gives less and less hope that peace will prevail. Il Duce is conforming to the pattern of events envisioned for dictatorships which puts men in uniforms and occupies their minds with maneuvers as a means of solving the distress of the depression. After all the drilling and the invoking of the folly of military grandeur, there seems to be no way out but to go somewhere and start shooting at targets more substantial than cardboard ones. The sufferings of those who are about to be shot at, the Italian youths no less than the hunted Ethiopians, seem to us and to practically everyone around us so unlikely to yield any gain, even a commensurate material gain for a victorious Italy, that the whole matter takes on a nightmarish appearance of unreality. The danger of other explosions of military ardor in a Europe surcharged with desperate emotions and armed as never before, is aggravated by the excitements of the Italian adventure, as it now seems probable, and by the deceptive appearance of the real politics of going ahead with a mighty regardlessness of others. Now, at this zero hour, the thought of peace, the will for peace and works for peace must not be abandoned to despair, as they must not even when and if the troops begin to shoot.

A Paper in Distress

ALL SUPPORTERS of the Legion of Decency will be interested—we think deeply interested—in a little story fresh from the New York courts. The editor of the *Churchman,* an Episcopal journal which has been going strong for 130 years, lost a libel suit brought by Gabriel L. Hess, general attorney for the Motion Picture Producers and Distributors of America, Inc. The verdict called for damages of $10,200. And this is how it all came about. On November 14, 1931, the journal published an editorial naming Mr. Hess as one of many persons in the film industry who had been "indicted in the Province of Ontario for conspiring to prevent competition in that portion of Canada." This statement was erroneous. The writer had taken it from *Harrison's Reports,* a standard trade journal which had been misinformed. But he had added: "This is a criminal prosecution, the results of which can only be moral as the gentlemen are not likely to place themselves within reach of provincial prisons." Accordingly the Court ruled that Mr. Hess had been damaged twice as much by the *Churchman* as by *Harrison's Reports,* the assessment against which was only $5,000. At the time of the trial, Mr. Hess made an especial point of the assumption that "the defendants meant and intended to mean that the plaintiff, being guilty and knowing his guilt, did not desire and could not vindicate his honor and reputation by defending himself in the aforesaid prosecution."

NOW ALL this takes on significance when it is remembered that, back in 1931, the *Churchman* was waging a fierce campaign against the iniquities of the motion picture system. Owing to the interest taken in the problem by one of its editors, Mr. Don C. Seitz, it was by all odds the most vigorous opponent of indecency on the screen in the United States. Nor did it confine itself to generalities. Part of the responsibility for the malodorousness of Hollywood was laid on the producers, some was attributed to the booking system, and the rest was left on the doorstep of the Hays organization. Over and over again, the editors insisted that the fair promises made were not kept. And of course nothing could have been more correct. It was, indeed, not until the Legion of Decency called Mr. Hays's bluff that the movie magnates were forced to change their tactics. In the midst of that conflict, the *Churchman* had the misfortune to credit an error. Who of us is proof against them? The obvious fact is that Mr. Hess and his associates could well have afforded to ignore this minor detail—which

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took up just four lines of print—if they were in the least anxious to conserve the good-will of the religious press. We interpret this action to mean that this good-will is not desired. But in spite of all that, the fight for respectable pictures must go on. If the *Churchman* were eliminated from that battle, the forces of corruption would have scored a victory. To survive, it must raise the $10,200 awarded Mr. Hess by the Court. We are therefore cheerfully following the lead of other religious journals and suggesting that contributions be sent to the Churchman Defense Committee, 353 West 72nd Street, N. Y. Or the gifts may be sent to us for forwarding.

These G-Men

IT IS no reflection on the Department of Justice, which has functioned nobly these days, to assert that the term "G-Men" has caught on a little too well. In the imagination of youth, it now stands for the reverse of "gangster" but performs much the same function. The educational drive against the glorification of crime in the films, in magazines and on the radio had produced some good results. Parents caught Johnny red-handed with the latest book about murderer and hoodlum exploits, and proceeded to dampen his enthusiasm with the modern substitute for an hour over the wood-pile. So many eminent persons had voted the effect of all this bloody pother on the public morale shocking that the moguls of broadcasting and movie-making—yes, even they—took notice. A lull in production ensued, which is now gradually being elbowed into by the "G-Man," who is hardly to blame for the uses to which he is being put. Legitimate popularization of the Department of Justice is all to the good, of course. But it was pleasant to see the American Bar Association remind everyone that the "law" happens to be something more complex than whacking a culprit over the head. It involves the diligent and honest defense of every citizen—which defense incidentally must be conducted against all species of vulgar sentimentality. Much of the current output of crime news and fiction is hardly more than an incentive to acclaim legalized brutality. As we write, a "G-Man" movie, a "G-Man" skit and even a "G-Man" novel have been called to our attention. All are boorish and bad.

Freedom and Mexico

SIGNATURES of 250 members of Congress were obtained for a petition urging the kind of survey of conditions in Mexico recommended by the Borah resolution. The President accepted the petition and authorized this reply: "The President stated that he is in entire sympathy with all people who make it clear that the American people and the government believe in freedom of religious worship, not only in the United States, but also in all other nations." To what extent dedication to the principle of religious freedom could become an objective of American foreign policy is, of course, not clear. We are inclined to think that there is now an excellent chance that the suggestion originally advanced by Judge Martin T. Manton for referring the Church-State struggle in Mexico to the World Court could be revamped into something bigger—nothing less, in fact, than a kind of Kellogg Pact signed by virtually all nations and pledging freedom of religious worship. But the question is so important that we shall reserve discussion of it until later.

The Movies versus Thackeray

THE NEW color film, "Becky Sharp," has already been praised in THE COMMONWEAL for the creative boldness of its technical experimentation and its fine mass effects. Likewise, its deficiencies as a transcription of "Vanity Fair" have been noted in general terms. A second view of the picture confirms the justice of the praise, and also permits one to analyze the even greater justice of the stricture, with a mind less dazzled by the brilliant innovation of color than when it first burst upon one. Thackeray, like Dickens, is everybody's business; and we think it useful to repeat here, with the more marked emphasis called for by this film's much greater lapses, what we said of the unwarrantableness of the changes in "David Copperfield." It happens that we are unfamiliar with the Langdon Mitchell play which was adapted for "Becky Sharp"; but even if the flagrant distortions are traceable to the play, that does not excuse the film's producers. People in Hollywood can read. "Vanity Fair" is a literary giant's lesson to all succeeding realists. Balanced by all of Thackeray's compassionate humanity, invested with all his mollifying suavities of style, it is still the most perfect picture of worldliness in letters—mordant, unshrinkable, complete. Its central character is a supreme creation of conscienceclessness, an immortality of This World, in whom wit, a stinging charm and a bottomless vitality replace a soul. That such a character, bent coolly upon self from first to last, and quietly laying waste whatever she touches, should be depicted as a madly devoted wife misunderstood by the jealous husband whose debts of honor she is trying to pay, is too grotesque to be allowed to pass. There are other libellous misrepresentations of "Vanity Fair's" deathless gallery of characters in the film—notably the really offensive travesty of Sir Pitt and Lady Jane Crawley. We want the classics on the screen as badly as anyone, but we do not feel that the movement is forwarded much by such a film as this.

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LITURGY AND ART

By W. MICHAEL DUCEY

LITURGY being related so intimately with our lives as Catholics individually and socially, it should have an equally important rôle to play in the sphere of Catholic art. If art is the expression of life, and Catholic art the expression of Catholic life in all its variegated authentic forms, liturgical art will perforce express those values in Catholic life which derive directly and specially from liturgical realities. In addition, it will recognize and serve as its very *raison d'être,* those purposes and objectives for which liturgy itself exists, and be always the obedient handmaid of that grand panoply of mystic action which in the Church glorifies God with such an unceasing perfection, unites souls to Him and all His members in so sweet yet strong a bond. Yet, how precisely to transform those values and objectives into the enduring habiliments of stone and line and color is a problem not quite so readily resolved: our artists must adopt standards and a technique specially fitted to fulfil the peculiar and definite requirements of the liturgical content upon which they work. What are those standards, what this technique?

Without attempting directly to answer this question, let us consider rather some preliminary factors which if properly visualized should help us to arrive at a solution easily and quickly. First it seems in order to emphasize the definite line of demarkation that exists between Catholic art in general and art that is specifically liturgical. We have no right to demand the mobilization of all our artistic talent into the service of the liturgy, any more than we have similarly to restrict the efforts of Catholic composers and musicians. There is a wide and useful field wherein both artist and musician can exercise their capacities for religious expression apart from that which is the legitimate and special domain of official worship, just as there is a content in Catholic mystical life and piety that is extra-liturgical yet stamped with the approval of high authority and venerable tradition. But once the artist sets out deliberately to create a form that is to assume an integral position in relation to liturgical cult, he is thereby limited to those same standards and to that spirit which have created and still underlie the fabric of that cult. Therefore he is faced with what must be the most difficult problem of all for the artist, of designing something which does not express primarily his own feelings, sentiments, thoughts, but rather the ideas and sentiments which the Church as the interpreter of truth and the dispenser of spiritual life has in respect to the object on which he works. So his primary task should be, it seems, to bend all effort toward the grasping of these latter, and by exercising a rigid control over imagination and subjective emotion to catch the mystic echoes of Christ's voice and that of His spouse teaching and praying for us. And this will not be easy, for loud and confusing is the cacophony of worldly voices, imperious often, the querulous urge of personal sentiment. And yet for him as well as for preacher and theologian the motto holds, *Sentire cum Ecclesia:* to think and feel and express what Christ and His Church think and feel and express in liturgy as in theology, if his art is to be worthy of the name.

Now, are there any landmarks in the progress of the past, able to afford him help in the more technical aspects of his problem? Two at least, if we are to credit the enthusiasm behind two definite trends in modern Catholic art, viz., the Gothic and the Roman-Byzantine. Both in church building and decoration these two allegiances are becoming increasingly articulate, the former perhaps a by-product of the recent revival of interest in medieval studies and of the attractive writings of men like Henry Adams, Ralph Adams Cram, Dr. James J. Walsh; whereas the latter is represented in some of our more ambitious projects in church building like the National Shrine in Washington, St. Louis Cathedral, and the great metropolitan churches of Westminster and Liverpool; and in the decorative arts, by schools like the Beuronese. From a strictly liturgical point of view, and keeping in mind the distinctions already enunciated, can we say that either one or the other of these preferences is more suitable, better calculated to achieve an artistic expression which accurately expresses the purposes of liturgy and the mind of the praying Church?

Doubtless we shall never know with finality until the Church herself informs us. And so far she has maintained the strictest neutrality in the matter, although her emphatically outspoken preference for the Gregorian or (substantially) pre-Gothic method of liturgical singing perhaps affords a clue to which of the two she would prefer if pressed. For her official music is, after all, simply the projection in tone and accent of that identical spirit and of those same spiritual values which the builder, painter, craftsman, should express in more tangible form, in the sphere of liturgical art. Both are vehicles of expression which under her guidance should aid the faithful to see and enter into the meanings and purposes of religious worship; and if she has already ad-

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judged a pre-Gothic mode as the more fitting in one department, the chances are that she would also so judge regarding the other.

Which of course is all merest conjecture: it will be more to the point if we can find solid evidence upon which to base our choice by examining the actual products of these two types of art. But even before doing that, it is permissible to advance an *a priori* claim in favor again of the pre-Gothic form, whose origin in the early basilicas of East and West was largely contemporaneous with the creation of liturgical forms themselves. That is to say, since it was the product of the same soil, atmosphere, culture, as was the liturgy (which ended its period of growth, practically speaking, before the beginning of the second millenium) it stands a better chance now of doing for us what it was designed to do by its creators, in the liturgical milieu. It seems difficult to imagine how a type of remoter kinship can achieve the same naturalness and spontaneity of expression that characterized those pristine concretions of religious and liturgical values found in the early mosaics and basilicas of Rome, Byzantium, Ravenna.

Yet that is exactly what the new nations from the North attempted to do with their Gothic creations, from the beginning of the second thousand years. Their abounding life and restless vigor found the ancient forms unsuited to taste and temperament, and so the liturgy, while remaining essentially the same, was interpreted artistically in forms radically new and revolutionary. Architecture, painting, sculpture, in the church took on an *élan* which was the plastic mirror of the marvelous inventiveness and powerful religious impulses of the converted barbarian tribes, so that Gothic art in the eleventh and twelfth centuries became that climactic triumph of concrete beauty at which we still stand in breathless awe. But again, it is not this fact which should determine our preference for it as an interpreter of liturgical values, but some standard set by those values themselves.

And this we can determine, without going into too much detail, by examining side by side, what is the most marked characteristic in the two styles. In Gothic it is the pointed arch, the *Himmelstrebung* or "upward thrust"; while in Roman-Byzantine it is the rounded arch, domed roof, circular structural line. In other words, a Gothic cathedral from foundation to towering spire draws our attention from earth to heaven, while in the older basilicas our attention is fixed and held definitely down to the plane of earth. Now, the former undeniably constitutes in its own right a religious inspiration of supreme value, but when placed in the liturgical milieu seems less apropos than the latter, for here our thoughts are arrested and kept in that plane wherein the religious function itself is being enacted. We may legitimately hold that art when brought to the service of official Catholic worship is better served if it helps us directly and immediately to concentrate upon and partake in that worship, instead of pointing out to us truths and values which however sublime are nevertheless related only secondarily and consequentially thereto. And, after all, why point to heaven and thus away from the liturgical realities, when these admit us into a kind of heaven-on-earth, in which the glorious Christ with His redemptive mysteries, in company with the Queen of Heaven and all the blessed, join us in holy fellowship, a veritable Communion of Saints wherein we are privileged to assist in that same eternal Action which is both the felicity of the Church Triumphant and a sure title of future glory for all members of the Church Militant? Hence, the ecstatic upward striving of Gothic seems less adapted to achieve this psychological and didactic result than the downward-pointing arch and roof of Roman-Byzantine; and indeed, seems sharply at variance with sound liturgical principle in so doing. For as the founder of the Beuronese school, Dom Desiderius Lenz, once significantly said when speaking of Gothic: "It is not the function of the church edifice to point to heaven, but rather to point out to us those realities which enable us to get to heaven."

And there are other peculiarities in the latter type which strengthen this view. Its essential dynamism, the impression of surging movement, ceaseless striving, created by its intricate structural lines and convolutions, delicate traceries, lavish decoration of portal and façade, are surely further removed from the essential spirit of liturgy than the more static, contemplative Roman-Byzantine, which by a deliberate simplicity and economy of detail preserves that atmosphere of calm peace, solid possession of mystic realities, that liturgy breathes. Then, too, Gothic seems less ideally fitted than its predecessor to express the social character of the liturgical function. Its more amorphous disposition of interior space, its many nooks and corners and galleries are less successful in creating that effect of unified group-consciousness that flows so naturally out of the Roman and Byzantine types, whose structural lines, focussing from all directions upon the central altar, and whose more definite spatial accommodations for clergy, choir and laity help materially in resolving the entire body of worshipers into a well-knit, purposefully organized unit.

In short, if we compare thus the two great styles of church building and decoration (which latter naturally will echo the same spirit and ideas as the former), our verdict apparently should be unfavorable to Gothic. A conclusion perhaps which will disappoint those of us who

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admire so keenly the otherwise splendid creations of medieval life and culture; but clearly, preconceived preferences and attractions are more of a hindrance than a help if we would approach a standard in art that is accurately true in relation to objective liturgical values. At the same time, we should not advocate the mere copying of ancient models, however liturgically correct these may appear to be. Clearly, doing this would not bring the ideal result either, in terms of a living, breathing artistic expression of ourselves. With Dr. Swete we too may say: "The fetish of primitivism is scarcely less to be deprecated than the fetish of medievalism"; but the ideal past can surely serve us as a faithful guide, as meanwhile we seek to make our own that mystic spirit, that content of objective truth in liturgy, which liturgical art must primarily express.

DEBTS vs. PRIVATE OWNERSHIP

By RICHARD DANA SKINNER

IN LAST week's article, I attempted to analyze a basic contradiction in our modern capitalist system which seriously threatens its overthrow.

This contradiction is the existence side by side of actual owners of productive property (including corporate owners) and bondholders or mortgage holders who do not own the property nor accept any theoretical responsibility for its management. I tried to explain just why these two groups were of necessity opposed to each other's interests at every important stage of the economic cycle. The inevitable conclusion seems to be that modern capitalism is a house divided against itself.

We now come to the question, what can be done about it? Is it possible to retain the many values of private ownership without encouraging the growth of the mortgage debt system which threatens to destroy all the stability of ownership?

Fortunately, we do not have to deal wholly in theory. The idea of investing as a creditor (i. e., as a bondholder) instead of as an owner (stockholder) is far more developed in the United States than in a country like Great Britain. This fact traces back to the period when America was a pioneer country seeking capital abroad. In order to attract this foreign capital, bond issues were brought out in great quantities. It was assumed that the foreign investor, being so far from the American scene, would prefer to avoid the responsibilities of ownership and management and to be in the position of a secured creditor with a mortgage claim on the property in case the enterprise failed to earn interest charges on the debt. In Great Britain itself, on the other hand, the average corporate enterprise was exceedingly anxious to avoid raising funds through mortgaging its properties. A really good enterprise was supposed to justify investment on an ownership or shareholder basis. To be forced to issue mortgage bonds was considered almost a sign of financial weakness. To this extent, British capitalism is sounder than American capitalism. More of its enterprises are financed on the basis of simple ownership in which the owners or partners share the risks and responsibilities of the enterprise and in which they do not face the loss of their property in times of low earnings and depressed general business. The greater flexibility of British enterprise in meeting the crisis of post-war depression is ample evidence of the greater soundness of the shareholder basis of capitalism.

What we should do in this country is, first, to study carefully every possible means of avoiding future new financing in the form of mortgage debt, and second, to reduce as fast as opportunity permits the present total of mortgage or bonded debt, and substitute for it an ownership form of investment. A great many people are willing to accept this in theory as being a sound and practical procedure. They have not only the British precedent to encourage them but also the incentive of the danger inherent in the present system. The chief objection raised, however, is usually this: If all investment is gradually to be changed into stock ownership rather than bonds, what will become of the huge funds which now seek investment safety in highest grade bonds only? What will become of the present investment methods of savings banks, insurance companies and charitable and educational endowments? Our chief concern should be to answer this exceedingly important and practical question. We cannot hope to avoid the dangers of the present dual capitalism until we have provided a logical substitute for the present trustee type of investment. In concrete terms, this means that we must find a substitute for highest grade corporate mortgage bonds, such as those of railroads and public utilities, and a substitute for real estate mortgages.

The finding of such substitutes is not quite as difficult as one might suppose. In fact, we have them today in the form of so-called "preferred stocks." The preferred stockholder is an actual owner of the property from the outset. What he

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does is to forego a large share of the extra profits of good times in exchange for a first claim on earnings in dull times. In case the property is sold or liquidated, he also has a first claim on the proceeds of sale or liquidation. He is often accorded the further security of being given the entire temporary control of the property in case earnings have been too small for a given period to pay him his minimum dividend.

How, then, does the "preferred" stockholder differ greatly from the mortgage bondholder? First, by being a responsible owner. Second, by having his right to sole management limited to the period necessary to pay up his back dividends. His sole control is merely temporary. The common stockholder (or junior partner, as we might call him) eventually gets back his share of management control. When a mortgage bondholder forecloses on a property, the control and interest of the original owner are permanently eliminated. When a preferred stockholder takes over sole management control, the original common stockholder retains his potential interest in the property and will continue to share in profits if better earnings develop. The relation of common stockholder to preferred holder is that of a junior to a senior partner in the enterprise, whereas the relation of common stockholder to bondholder is that of debtor to mortgage creditor.

Of course, there are many companies today whose capital "structure" consists of common stock, preferred stock, and bonds. In such cases, preferred stock would not make a satisfactory investment for trustee funds, because the bondholders' claim on earnings and on property would be prior to that of the preferred stockholder. But the gradual elimination of bonded debt would result in placing the preferred stockholder in practically the same position as the bondholder of today—with the important difference of not having the right of foreclosure. As it is just that right, however, which creates the internal dissension within modern capitalism, the change would strike at the root of the present difficulty.

As a substitute for the real-estate mortgage, it would be equally possible to create a certificate of senior interest in a piece of property, similar in general provisions to preferred stock. The need for such a system is being recognized in fact today, if not in theory. Instead of foreclosure, we find the "assignment of rent" being used more and more by banks and other mortgagees. That means, in hard fact, that the mortgagee agrees to accept whatever earnings the property may produce as temporary satisfaction of his claim. He is really taking the position of a preferred stockholder and refraining from his technical right to displace the original owner entirely. But under a senior certificate system, such action would be automatic instead of optional. The original owner would be protected by law and not merely by the kindly tolerance of a mortgage creditor.

The point to remember is that the entire economic structure would be safer under a régime of ownership (junior and senior) than under the present divided interests of debtors and creditors. This greater general stability would make up in large measure for the supposed security offered by the mortgage bond system. Trustee funds would be invested on the principle of demanding sufficient earnings, over and above preferred stock dividends, to make continued income almost a certainty. The preferred stockholders' right to step into temporary control in case of failure to pay dividends would be quite as effective, in practise, as the present foreclosure system, and far less complicated legally.

I have purposely not entered into the many technical provisions by which senior (or preferred) stockholders could be given grades of preference equivalent to the present grades of first, second and third mortgages. It is sufficient to say that such provisions are not only possible but are in effect today in many corporations. Every grade of bond security in a railroad capital structure could receive its equivalent in one or another grade of preferred stock. But we should no longer have the fatal underlying antagonism of debtor and creditor. Responsibility and a share of ownership would rest on all classes of investors.

There are, of course, many other forms of debt than long-term bonds or mortgages. Commercial banking rests on a system of money-lending. But its essential character differs greatly from long-term mortgage debt. A good commercial bank loan is usually made to tide over the period of a given and self-liquidating commercial transaction. It partakes more of the nature of a practical convenience and service. Then, too, there is government debt—federal, state and municipal. But no mortgage is involved in this case. A citizen cannot foreclose on his government. The government bond is an expression of good faith, but default does not cause a transfer of ownership. It may be bad policy to pile up public debt indefinitely—but it does not create an inherent conflict between owners and creditors, because a community's self-ownership, so to speak, is never jeopardized.

The real internal weakness of modern capitalism is in the antagonism between owners and creditors in the sharing of the fruits of productive enterprise. The only logical solution seems to be that productive enterprise should be financed solely by owners—by stockholders, "common" and "preferred"—and no longer by two distinct groups whose opposition of interests destroys the very stability and responsibility which are the major moral justifications for private ownership.

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THE BROKEN GANGPLANK

By J. HILLIS MILLER

Are millions of our young people being "plowed under," in these days of stress? In the following paper Dean Miller concerns himself primarily with the psychological results of the existing situation. Youth has illusions, most of them natural enough. Above all it has the urge to achieve, and to express that achievement in marriage. Today the wedding bells have a curious ring—when they ring at all. We believe that this paper summarizes many things of the greatest importance.—The Editors.

THE BROKEN gangplank dramatically symbolizes the plight of young people today as they try to board the ship during these stormy days of economic and social chaos. After years of nurture, protection, and training in preparation for their voyage, they stand on the pier—3,000,000 or 4,000,000 of them—awaiting repairs, not only on the gangplank, but also upon the ship itself, which has been lashed and beaten about by the waves of greed, ignorance, ruthless competition, rugged individualism and many other ill-winds of the present socio-economic order.

Friends of young people seem to agree with Captain MacWhirr of Joseph Conrad's "Typhoon" that there is still "some dirty weather knocking about" and that it will take more than Captain Wilson's "storm strategy" to out-maneuver the terrific gale.

That there is a problem today peculiar to youth can hardly be denied. In grappling with it one should not presume to minimize the tragedies in general which have grown out of the depression and afflict all our people. Without a clear analysis and solution of this problem of youth, however, we face what John W. Studebaker, Commissioner of Education, sees as "the prospect of witnessing millions of them being plowed under, like the blossoming clover, in the fierce competition of the great race of life." With millions shut out of the occupations and professions, unattached to home and school and unemployed, smoldering in their hearts a deep resentment, and yet driven forward by irrepressible hungers and longings, the slightest attempt to comprehend their perplexities is of unspeakable importance.

In considering the economic matrix in which youth finds itself today two facts of considerable significance stand out to give us an historical perspective. The first of these is that in years past the frontier was a safety valve which absorbed young people not needed in established society. In more recent years, certainly during the 1920's, youth was protected by adequate financial resources. Both these conditions have changed. Serious-minded youth deprived of both economic security and escape, and told that he is not occupationally mature enough to work or else that he must not deprive married men of jobs, wrestles with the forces and factors in the present situation with increasing resentment.

Consider the matter from the standpoint of competition. The 22,000,000 young people, if gainfully employed, could produce all of the necessities used by our population of over 126,000,000. Leaving out of consideration those in school, there would still be one young person for every adult bidding for the chance to help produce the necessities of life.

With this competitive situation in mind, consider unemployment statistics. The United States Commissioner of Education has recently reported that 11,000,000 young people have reached the age of eighteen since 1929 and that a large percentage of them "have not been able to take their places as producing citizens in our society." This group of employable young people increases at the amazing rate of over 2,000,000 per year. Mark A. May, writing in *Progressive Education* for January of this year, claims that from one-fifth to one-fourth of all the young people from sixteen to twenty-five are out of school, unmarried and unemployed.

Most significant indeed is the fact that the gap between school and work is from one to five years for a large number. To state the matter succinctly, there are about as many young people between the ages fifteen and twenty-four not in school and not working as there were in 1930, but the serious thing is that many more of these are above the age of twenty. What appears on the surface as our holding our own is really a tricky balance between increased school attendance and increased unemployment. The truth of this conclusion is supported by the fact that in 1930 only 50 percent of the age group from fifteen to nineteen were in school as against 70 percent today, and the number of employment certificates for fifteen-year-olds in New York City has decreased by almost 90 percent since 1930.

One may almost resolve the economic situation into a consideration of two things. One of these is formal training and the other is serving an apprenticeship. Training for a job is lost entirely when there is no job, and when the job is delayed for from one to five years training is greatly impaired. Skills and even thought processes are subject to atrophy through disuse.

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Apprenticeship has been the subject of much discussion. Mark A. May feels strongly that the apprentice door has been closed in the face of thousands of our youth, and Malcolm S. Maclean does not hesitate to accuse the elders of deceit and hypocrisy charging that youth and its elders are in "ruthless competition for jobs."

The condition is indeed "typhoonic." We do not have a classless public school system, in every respect, for "economic selection" keeps 50 percent of those of high school age from attending. Only a fourth of these go to college and between 50 percent and 70 percent of this comparatively small number drop out discouraged and disappointed before they graduate. Of those that graduate, according to a recent study at Harvard, only 45 percent will follow the life work they really want to do because of economic conditions. Those fortunate enough to go into occupations, professions and stop-gap positions may be delayed from one to five years. Moreover, marriage and home are deferred, children cannot be brought into the world, and insecurity and fear destroy their morale. This condition, it must be remembered, prevails for the favored few—for those from which 85 percent of the people in *Who's Who* must eventually come. For the rest there is still "dirtier weather knocking about."

Much of this "dirty weather" is of a psychological nature. For example, there are four major illusions before which youth still bows. First, there is the pathetic confidence that the depression will soon be over. Secondly, there is a blind faith that the schools they attend will automatically assure them a job. Thirdly, there is the illusion that happiness will come as the result of competing successfully in the economic world. And fourthly, there is the baseless expectation that the world will be a better place in which to live without radically changing it and without emphasizing the fundamental values of life, such as ethics, religion and personal morality.

Not only is youth suffering from certain illusions but it is unsatisfied. No measure of charity and relief, no stop-gap position, no social palliatives, will compensate for lack of outlet for the economic, biological and sociological longings and necessities of life.

Having all the values enumerated above, young people will still be unsatisfied. They want a sense of achievement. Artificially created jobs will not give this feeling. Youth wants a positive and natural function in life so that creative powers may have a chance.

The most damaging of all the psychological factors are fear and insecurity. Authorities place the fear of losing a job (or of not receiving one), and losing with it economic security, among the most devastating of all the fears that beset us. Ranking close upon this fear is the fear of losing social position and the accompanying self-respect and pride. These basic subcortical fears have wrought havoc with the morale of many of our young people.

Finally, the lack of a job does not merely affect emotions and desires. Habits of work are shattered, loafing is learned and initiative is crushed. Atrophy through disuse is inevitable and this law is no respecter of functions. It works as truly with respect to technical skills and thought processes as it does in a baseball pitcher's arm. Deterioration and stagnation result whenever it is disobeyed. The effect of this psychological principle, according to Dr. Sydney Roslow, "is one of the greatest tragedies of the depression."

Two further psychological principles should be mentioned. One is the principle of repression, so damaging to personality; the other is the principle of compensatory practises so damaging to morals and well-ordered living. In the former case youth will turn upon itself; in the latter event it will turn against society.

One thing that complicates the psychological and sociological adjustment of youth out of work and out of school is the factor of age. About eighteen, the age of many of our unattached youth, is the natural age for breaking away from the family and from childhood scenes. Adventurous and romantic youth wants to "do something" and "see something" about this time. As Mrs. Prestonia M. Martin writes: "Boys run away at this age to the sea, or 'go West,' or they join the circus, or go hitch-hiking, or work their way abroad on a cattle ship—anything to get away from 'this old hole' (meaning any town or village or farm where they happen to have been brought up). This is the restless age. Criminal impulses frequently incubate at this period." These impulses during the depression have had, as often as not, dire sociological consequences. By way of illustration we shall deal here with only two of these consequences: delayed marriage, with consequent sexual promiscuity, and crime.

Marriage for many of the millions of young people between eighteen and twenty-five has been delayed from one to five years. Mark A. May estimates the accumulated deficit of marriages for young people under twenty-five at 500,000. This forced delay is added to the conditions of a culture that has already greatly postponed marriage.

The consequences of this situation are not far to seek. In the first place, as May points out and as Paul Popenoe of the Los Angeles Institute of Family Relations laments, men tend to marry younger women. This means that hundreds of thousands of the highest type and best-educated women will be unsought by the men who would naturally marry them. This condition creates one of the most serious problems of eugenics.

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In the second place, delayed marriage forced upon young people by an economic depression presents a very difficult choice. The first alternative is to deny desire and to be obedient to the moral code; the second alternative is to live together out of marriage; and the third alternative is to get married on very little money and to struggle against insurmountable odds. Some have accepted the courageous way out, but many others have accepted the second alternative.

Delayed marriage in the normal cultural pattern has had its effect in sexual promiscuity, but few realize the result of further delay occasioned by the depression, with its many disillusionments. Reports of studies of sex experience out of marriage are alarming. The protection and joy of home, family and friends has been the promise to those who waited. Society that made the promise now seems unable to keep it.

Even a cursory analysis of the sociological problems of youth during these depression days can hardly be made without some mention of the subject of crime. Crime, committed by the 2,000,000 criminals in the country, costs the United States more than we spend for public education. Any picture of crime is relevant when we read that probably 85 percent of the crime in this country is committed by young people under twenty-five years of age. During last year alone, nineteen-year-old men were arrested for 17,304 crimes. A recent survey shows that the dangerous age for men is nineteen and for women twenty-three. Crime, for which youth is so largely responsible, is more closely linked to the depression when we realize that 99 percent of the offenses are against property. Upon Eleanor T. Gluck's authority, there are 200,000 children in the schools of America today who will soon be joining the criminal ranks. If this be true what is to be expected of those unattached to home, school or industry?

To summarize this brief statement of the dilemma of youth let us return to the symbolism of the broken gangplank. Herded together on the pier are approximately 3,000,000 or 4,000,000 young people, unmarried, out of school, and out of work, and yet ready for the voyage of life. They have tried by various devices to make their way across, but the broken gangplank has let many of them down into the deep waters of a storm-beaten sea. Psychological and sociological waves have made them an easy prey to demons of the deep. To express it in unadorned language, there has been a breakdown of morale, a loss of skill and a stifling of creative impulses. Crimes and rackets and anti-social practises have claimed young people by the thousands. The repair job should be started at once, lifeboats lowered, and lifelines thrown out to those who are now sinking.

MARK TWAIN'S JOAN OF ARC

By CYRIL CLEMENS

WHILE visiting Jamaica a few years ago the author of this paper had a chat with Father Sullivan, S. J., the head of the English department of Jamaica University. When the good Father learned that his visitor was from America and was a relative of Mark Twain's, his face lit up and he said, "I consider his 'Joan of Arc' one of the most devotional books that has ever come my way."

He went on to say that he had taught it for a long time in his classes, and that the English department of the college was preparing certain parts of the story for the stage. The young people loved to act it better than anything else that he knew.

Many have heard the famous story of how when Sam Clemens was a humble printer in Hannibal he picked up in the street one day a loose page from a book he saw lying there, and discovered it to be part of a life of Joan of Arc. The page was one that dealt with her trial and Clemens became interested immediately. It was wonderful how the brave girl bid defiance to her judges and made them all appear cheap and tawdry before her glorious spirit. Thereafter he read everything about the Maid that came his way, and the more he read the more fascinated he became. Gradually the inspiration grew upon him to write her life.

It was not until some forty years later when he went to Florence in the spring of 1892 that he was able to carry out his purpose. All the intervening years he had been preparing himself, although, like Samuel Johnson, Clemens hated to have to read up on a subject in order to write about it. Somewhere in the "Lives of the Poets," Johnson guesses at a passage because it was too much trouble to go across the room and look it up. All will remember the foreword to "Huckleberry Finn": "Persons attempting to find a motive in this narrative will be prosecuted; persons attempting to find a moral in it will be banished; persons attempting to find a plot in it will be shot." In short, all his other works received little or no preparation. He said at the time, " 'Joan of Arc' afforded me seven times the pleasure that any of my other books did. My others needed no preparation and received none."

So, in 1892, Clemens and his wife took up their residence on the outskirts of Florence in the Villa Viviano, "a plain, square building, like a box . . . painted light yellow and has green shutters. . . . From the walls the vineyards and olive orchards of the estate slanted away toward the valley." Three miles from the villa lay Florence, pink and grey and brown, with the ruddy dome of the cathedral dominating its center like a captive balloon, while all around the horizon is a billowy rim of lofty blue hills, dotted with innumerable white villas.

It was in such surroundings as these that Clemens commenced writing "Joan of Arc." He loved to go out in the garden and remain there all day working on the book. He used to say that the view he had from the gar-

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den was the fairest picture on the planet. Two years were spent in the writing, and after supper every evening he would read to his family what he had written that day.

The first life he read with the idea of study was Janet Tuckey's "Joan of Arc." This volume still exists filled with his marginal notes. He also consulted assiduously the old records of the trial which had been put into modern French by Quicherat, the "Jeanne d'Arc" of J. Michelet and the monumental "Life of the Maid" by Lord Ronald Gower.

Clemens wrote the first part of the book no less than five times but once he got started progress was rapid. No story of the Maid could begin more charmingly than the one supposed to have been told in his old age by Sieur Louis de Conte, secretary of Joan of Arc, and translated by Jean François Alden for the world to read. So enthusiastic was Clemens with the story that he wrote over 100,000 words in the short space of six weeks. It is safe to say that the writing of no other book held his attention as deeply as this one.

Most unfortunately, when in the middle of "Joan of Arc," Clemens had to set sail for America to see about a type-setting machine which had caused him to lose much money. Perhaps the personality of the inventor, Mr. Paige, had something to do with Clemens's being so spell-bound: "Paige shed more tears than usual! What a talker he is! He could persuade a fish to come out and take a walk with him. When he is present I always believe him. I can't help it." Clemens attended to his business affairs as soon as possible, for his heart was not with such things: "I am terribly tired of business. I am by nature and disposition unfit for it."

The second half of "Joan" was written in various places, in Paris, in New York, and even on shipboard sailing between Europe and America. One day he was walking up and down after dinner when he suddenly came to a stop and announced that he had decided to publish the book anonymously. He did not want the public to be looking for jokes when there were none! In 1882, he had been strongly tempted to bring out "The Prince and the Pauper" anonymously, but he finally had been deterred from doing so.

Toward the end of the story, when Mark Twain would begin his nightly reading aloud of what he had written that day, his little girl Susie would say, "Don't begin until I have gotten my handkerchief."

The family watched the unfolding of the heroine's story as though it were actually happening before their eyes. One night little Susie wrote in her diary, "Tonight Joan of Arc was burned at the stake."

The book began to appear in *Harper's Magazine* for April, 1895, anonymously, and it proved an enormous success. Most of Clemens's friends immediately knew that he was the author, and he quickly tired of the anonymity. But as Mrs. Clemens was opposed to his acknowledging the authorship, he was not announced as the author until it appeared in book form in May, 1896.

Sure enough, as soon as the book was published under his own name people looked for the humor in it. They could not get it into their heads that Mark Twain would write a book that was meant to be taken seriously. But the reader with any discrimination perceived that the story of the life brief as the sputtering of a candle was exquisitely told and, much more important than anything else, had made Joan a creature of flesh and blood. The author brought out the important fact that one could be gay and cheerful and fond of laughter, and be a saint at the same time. He taught the much-needed lesson that virtue goes hand in hand with humor, and that humor itself is one of the sources of salvation, as a worthy attribute of great character.

The book was dedicated to his wife, "on our wedding anniversary, in grateful recognition of her twenty-five years of valued service as my literary adviser and editor."

Immensely popular in his own country, the book was also very well received in England. It made up for "The Connecticut Yankee" which had given offense in some quarters because of its implied criticism of certain English institutions. Andrew Lang could not say enough in its praise. A few years later the Englishman wrote to Clemens asking if he might dedicate his own life of Joan of Arc to the American. In some way the letter was mislaid, only to be discovered after the humorist's death.

Joan of Arc was always Twain's favorite character in history. His love for her was a beautiful and sacred thing. He adored young maidenhood always, as witness his rare affection for his own sweet daughters; nothing won his admiration quicker than true nobility of character, and nothing secured his fierce resentment so easily as oppression of the poor and weak. His favorite quotation from Joan was the noble sentence spoken at her trial: "Without the grace of God I could do nothing."

On his seventy-third birthday in 1908 he wrote to a friend, "I like 'Joan of Arc' best of all my books; and it is the best; I know it perfectly well."

The well-known essayist, Katherine Brégy, wrote the author of this paper not long since, "It was Mark Twain who first brought me to the beloved Jeanne d'Arc, 'A votive taper between us and God.'"

So also can say thousands of others.

Nasturtiums

You run to link with
Other blooms,
The staid, the savage,
Geraniums, poppies;
You have the jungle
In your veins,
Being Andean
Indian girls;
Yet you redeem
Much dinginess,
Where, through green disks
(Your leaves), you lift
Your buoyant blossoms,
Brightly dyed
Nasturtiums!

PADRAIC COLUM.

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Seven Days' Survey

The Church.—The First General Congress of Catholics of Czechoslovakia drew 350,000 visitors to the city of Prague. A universal friendliness surrounded the meeting, no evidences of intolerance appearing. Cardinal Verdier of Paris attended as the Papal Legate and was received with the honors of an independent sovereign. The various nationalities of Catholics held separate meetings, and conferences of members of various callings and professions were held. The Congress united for the most important events, 400,000 persons assembling for the Pontifical Mass at the Sports Stadium. * * * Belgium, which has six residential bishops and six titular bishops living at home, has thirty-three missionary bishops in active service overseas. They are stationed in the Congo, China, India, Bulgaria, Denmark and the West Indies. * * * The Church in Australia announces that during the past year 63 priests, 53 lay Brothers and 307 nuns were added to her forces, and 38 new schools and charitable institutions were opened. There are now 1,250,000 Catholics in Australia, which is 20 percent of the population. There are 1,749 priests (500 in religious orders), 1,060 religious Brothers, and 9,429 Sisters. About 200,000 children attend the 993 parochial schools, and there are 126 charitable institutions operating. * * * On the British Isles, within a week of the anti-Catholic outbreak at Edinburgh, several large public demonstrations of the Church took place in complete peace. In Liverpool over 35,000 met at the cathedral site in honor of Saint Thomas More and Saint John Fisher. On the race course in Beverley, home of Saint John Fisher, 10,000 assembled to honor him. In London throngs walked from Lincoln's Inn to Tower Hill to honor Saint Thomas More, and Benediction was given on the streets. * * * In Harrisburg Bishop McDevitt informally celebrated the fiftieth anniversary of his ordination. In the sermon during low Mass he said: "Sometimes when we look at this twentieth century it would seem that error, falsehood, injustice, vice, crime, tyranny and oppression have destroyed all that is best in our Christian civilization. . . . Nevertheless, my conviction is firm that the world today, appalling and shocking as conditions are, is a better world than the world of fifty years ago. . . . The splendid service which dispassionate investigators are rendering on behalf of historic truth will be more effective in destroying bigotry and prejudice, if supplemented by the influence which radiates from the upright, honest, clean-living Christian and Catholic lives of the children of the Church."

The Nation.—As the country as a whole continued to suffer from the heat, and Congress to flounder unhappily while longing to go home, the courts, the third part of our tripartite scheme of government, severely checked New Deal measures of the legislative and executive parts by decisions restraining the A.A.A. and Federal Housing programs. * * * The administration's sole comfort during a trying week was the House vote of 277 to 100 passing the administration's amendments to the Tennessee Valley Authority Act. These were designed to forestall attacks in the courts against the government's power development program and to extend the T.V.A.'s privilege of selling electric current at no profit. Similar measures have already been passed in the Senate. * * * The Senate investigation of lobbying for and against the Utility Holding Company Bill brought out that utility companies spent over $300,000 to defeat the bill. A similar House investigation uncovered the sending of 1,300 telegrams to congressmen from Warren, Pennsylvania, by a representative of a large utility holding company. The telegrams were signed by names picked from the city directory and the file copies subsequently destroyed. * * * A reciprocity trade agreement between Russia and the United States was signed in Moscow by Ambassador Bullitt and the Soviet Foreign Commissar Litvinoff. In return for assurances that the Soviet Union would purchase $30,000,000 worth of goods in the United States during the next twelve months, the United States extends to the Soviets the tariff concessions granted in trade agreements with other countries. Russian purchases in this country have averaged $12,000,000 a year during the last three years, and American purchases from Russia approximately the same amount, principally for manganese ores.

The Wide World.—Scarcely had a bill restoring to the Hapsburg family all its rights save the crown been passed than Austria was threatened with a second "chancellor tragedy." Dr. Kurt Schuschnigg was injured in an automobile accident which occurred on July 13 and give rise to a crop of rumors. It was widely reported that Prince Starhemberg was to head the government; that immediate restoration of the monarchy was contemplated; and that a *putsch* by elements antagonistic to the régime had been carefully planned. But though badly shaken by the crash in which his wife was killed and his son injured, Dr. Schuschnigg appeared in Vienna apparently quite able to continue his work. An official investigation of the mishap was under way. * * * Seemingly oblivious of international resistance to his projects, Il Duce continued to organize the Italian army for war on Ethiopia. It was the opinion of many observers that retreat is politically impossible now. The force soon to be made available in Africa was said to number 245,000 men, belonging to all branches of the service. Emperor Haile Selassie was likewise in a tight spot. War feeling was running high in Abyssinia, and predictions were that if he made important concessions to Italy the Emperor would be brushed aside by rivals. Oddly enough, Mussolini has never made public the nature of his demands on Ethiopia. It has generally been assumed that he seeks

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domination of the territory, not actual ownership. Every move made during the next few weeks will have important repercussions in Europe, where the League of Nations is again in a quandary. A suggestion that a three-power conference consider Italian-Ethiopian relations came to naught. * * * Lieutenant-Colonel Alfred Dreyfuss died in Paris on July 12. During the years between 1894 and 1903 his "case" rocked official France. Accused of high treason and unjustly sentenced by a Paris court-martial to life imprisonment, he was eventually acquitted after episodes which left every Frenchman either a Dreyfussite or the opposite. The complete story was not publicly known until 1930. Since Dreyfuss was a Jew, his fate had marked anti-Semitic repercussions. * * * Serious riots occurred in Belfast and Berlin. The former was the scene of violence resulting from catcalls which greeted Orangemen demonstrating on their annual holiday. The second was staged by 200 young Nazis against Jews sitting in Kurfürstendamm cafés.

* * * *

The Unemployed.—At mid-year the International Labor Office in Geneva estimates that there was a minimum world unemployment of 20,461,000, as compared with 20,385,000 a year ago. The United States reported 11,500,000 this April and 10,905,000 during April, 1934. In 140 large cities of this country there were 2,003,073 families and single persons supported wholly or in part by the federal government during June, compared with 2,070,644 in May, an estimated drop of 249,897 individuals. The National Reemployment Service announces that there are 600,000 unemployed persons ready to take relief jobs in New York State alone. Meanwhile, federal administrators were rushing into use the $4,880,000,000 appropriation for work relief. By July 9, $1,499,992,805 had been allotted in such a way as to permit a year's work for 1,127,000 unemployed at an average cost of $1,331 per person. Allocation of $610,000,000 to the C.C.C., which employs a man a year at the cost of $1,050, had permitted the low average. But of the original sum, $900,000,000 were spent during the fiscal year of 1935 on direct relief and rural rehabilitation and $500,000,000 more will be necessary for direct relief during the present fiscal year, so that only $3,450,000,000 is really available for work relief. This means that if the original estimate of 3,500,000 persons are indeed to receive work relief, the 2,372,999 not yet taken care of can only cost the government $821 each for the year. It has been announced that "heavy construction," or projects costing over $25,000, will be administered by P.W.A. under Secretary Ickes. Works Progress Administrator Hopkins will direct "light construction" and "white collar" work relief. P.W.A. is ready to operate at once, giving 45 percent of the outlay for projects on a straight gift basis (instead of 30 percent of the cost of labor and materials as last year), and the other 55 percent in loans from the old P.W.A. revolving fund when necessary. It is feared, however, that with the small fund available, work relief again this year will have to consist mostly of petty activities with few social implications.

British Foreign Policy. — Unusual attention was granted Sir Samuel Hoare's exposition of Britain's foreign relations before the House of Commons. It was the maiden speech of a veteran diplomat, filled with malice toward none and charity to all; but here and there light shone through the assorted brands of optimism. "Collective security" was termed the only possible alternative to the "old system of alliances." That the naval pact with Germany was a step toward that security and not a blow at the achievements of the Stresa conference was Sir Samuel's contention. "We saw a chance," he said, "which might not recur, of eliminating one of the causes which continually led to embitterment before the Great War—the rise of German naval armaments." Just why the chance was unique, or why it could be assumed that Germany would always respect this pact, was not explained. On the other hand, Sir Samuel was frank in advocating an "Eastern Locarno." "We here, and indeed the world at large, have been disturbed not only by Germany's program of rearmament but also by certain other phenomena in modern Germany. None the less, time after time we have explained our considered view that Austria occupies strategically and economically a key position in Europe and that a change in her status would shake the foundations of European peace." [All of which led to some such construction of the Anglo-German dialogue as this: "Well, we saw eye to eye with you on the navy; come across now, and leave Austria alone."] Averring that Britain had never opposed in principle "Italy's desire for oversea expansion" and had even ceded Jubaland to her in 1925, Sir Samuel held that there was lack "of sufficient cause for plunging into war." [This magnanimous deed came about as follows: when France and Britain gobbled up former German possessions in East Africa, after the war, Italy made a fuss and was thereupon given part of Kenya (formerly German); and this, having an area of 33,000 square miles and a population of 12,000, was termed Jubaland.] "We British," continued Sir Samuel, "feel we have much in common with Japan. . . . But I should not be frank with our Japanese friends if I did not say that friends of Japan in England have been disturbed and disquieted by certain recent events in North China." And—last but not least—"Anglo-American relations are excellent."

"Tempest in a Demijohn."—The Virgin Islands, with 133 square miles of land and 22,012 inhabitants whose main industry is making rum, are experiencing what a senator called a "tempest in a demijohn." The islands were discovered in 1494 by Columbus and named after the followers of Saint Ursula (in order to avoid the necessity of naming so many small islets), and bought by the United States in 1917 from Denmark. They were administered until 1931 by the Navy and then were put under the Department of Interior with Paul M. Pearson selected by Hoover as the first civil governor. He found the islands suffering economically and from badly conceived laws, taxes and suffrage systems, and from a bitter division into two political factions. He became identified with one of the factions, the "Blue

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Ticket" group, and for five years has suffered the rage of his opponents. The new administration continued him in office, but other officials sent to the islands under Roosevelt, notably Eli Baer and Paul C. Yates of the Interior Department, and Judge T. Webber Wilson, sent by the Justice Department, took the opposite side. A Senate committee under Senator Tydings has been investigating the affair and pouring oil on the conflagration, Secretary Ickes insisting that the committee is whitewashing Judge Wilson, friend of Senator Harrison and leader of Pearson's opposition, and Senator Tydings telling Ickes that the Senate can conduct its own investigations without the help of the Department of Interior, especially when that department is under suspicion in the case before it. The bitterness of the feeling against Governor Pearson can be judged by the letter written by an Anglican minister, the Reverend E. G. Anson, who lives on the Virgin Islands, in which he says: "Governor Pearson has turned out to be a liar, thief and hypocrite." The Reverend Leo St. Laurence, a Catholic priest resident in the Islands, writes: "It is a war, Pearson versus the Catholic Church." It is rumored that the Navy Department will again take over the administration of the Virgin Islands, a rumor Secretary Ickes calls baseless.

Godless Propaganda.—A "Pro Deo" association has been formed on an international basis to combat atheistic propaganda, and seems to be making considerable headway. That irreligion in this particularly virulent form is increasing seems, alas, to be the opinion of many qualified observers. In France the gains registered by the Godless movement have been so impressive that they have led, according to the *News Bulletin* of the National Lutheran Council, "to the form of a plan of union of the Evangelical Reformed and the Reformed Churches. A common declaration of faith which is similar to the confession of 1872 is to be the basis of the union which is planned primarily for defensive purposes." The Church Peace Union were told by an American observer abroad: "Here in France the Freethinkers have for a century made up a fairly large proportion of all the larger communities. . . . Their position can best be described as agnostic. . . . The traditional attitude of Voltaire has been their guide. Among them has always been a certain number of dogmatic atheists, but their influence has never been very great. Now this is changed and atheism is predominant and militant. In part this new development is due to the propaganda of the 'Godless Societies of Russia'; some of it is the result of the world-wide clash between secularism and religion; but the most of it derives from those who saw the war through, and the youth who have grown up since. These persons feel that the Church is an outgrown institution and had better be sloughed off by society."

* * * *

Rural Assistance.—Federal projects for agriculture are reaching the operation stage. The Rural Electrical Administration announced that it is ready to lend its $100,000,000 at 3 percent for the purpose of electrifying farms and putting people to work. It will lend the money on a general credit, not mortgage, basis, to contractors, utility companies (including holding companies), states, local authorities and farmers, and will perhaps spend some of the money itself. Rexford G. Tugwell has set up eleven regional organizations for dealing with his problem of farm rehabilitation and resettlement. He looks forward to putting 300,000 farm families on a self-supporting basis on their present land, and to resettling 50,000 families on more promising sites. The Resettlement Administration has 6,090 employees on the payrolls of its four general divisions. There are divisions for management, rural resettlement, suburban resettlement, and land utilization. The suburban resettlement division is one of the most interesting, planning to build on the outskirts of certain representative large cities, ideal, very low price, living accommodations for city workers. In this way they are attacking the problem of high price slum land from the outside, expecting that if their example is taken up, competition from the suburbs will lower real estate prices in the poor sections of the cities to such an extent that replacement work within the cities will become practicable.

The Court and A.A.A.—The A.A.A. crop control and payment to farmers of benefits from processing and floor taxes were declared unconstitutional by the Federal Circuit Court of Appeals in Boston by a two to one decision. Specially, the decision enjoined the government from collecting $81,694 in processing and floor stocks taxes from a New England cotton mill. In general, the court decision was a blow to the New Deal of the same proportions as the declaration by the Supreme Court of the unconstitutionality of the original NRA program for the control of industry. A final settlement of the issue will not be made until the government's appeal to the Supreme Court is decided this fall, but a widespread withholding of the taxes is expected until then. Hundreds of suits to restrain the government from collecting many millions of dollars in processing and floor taxes have been filed. If the Supreme Court concurs in the findings of the Circuit Court, approximately $900,000,000 collected from processors and paid to farmers will have to be refunded to the processors by the United States Treasury. "The power of Congress to regulate interstate commerce does not authorize it to do so by taking products, either of agriculture or industry, before they enter interstate commerce, or otherwise to control their production merely because their production may indirectly affect interstate commerce," declared the Circuit Court in substantial agreement with the unanimous findings of the Supreme Court with regard to NRA. The Circuit Court decision further said that the federal government is a government of enumerated powers and that Congress cannot delegate its legislative powers as the tax-fixing body to the Executive Department by permitting the Secretary of Agriculture a wide latitude in determining the amount of taxes and to what commodities they shall apply. Commodity prices showed no signs of being immediately depressed by the decision.

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Communications

MARTYRED MEXICO

Oklahoma City, Okla.

TO the Editor: Mr. Talbot Mundy asks some questions about Mexico in your issue of July 5. He expressed the hope that in so doing he had achieved clarity if not brevity. He has achieved both; but he has set a task. What he wants to know is quite clear; but what he has asked for is a book. Nevertheless I shall try to emulate his hopes in offering him short but correct answers to his questions, which I take the liberty of numbering as follows:

(1) "What is the difference between the Mexican revolt against Spain and her revolt against the Church?"

Answer: (a) There was no revolt of Mexico against the Spain that Mexico knew for three centuries, but there was a revolt against the changed Spain that set itself up against religion by a new revolutionary and Russianistic constitution. Hidalgo proclaimed a revolt to save for the rightful King, Ferdinand VII, the Spain taken over by Napoleon. Iturbide was successful in a later revolt because he was defending the Church against threatened spoilation.

(b) There is no revolt by the Mexican people against the Church now. There is a persecution by an armed minority against an unarmed majority.

(2) "Was not the Spanish government, against which Mexico revolted, dominated by the Church?"

Answer: (a) No. It was the other way around. The administrative arm of the Church was dominated by the Spanish government through the "Patronage" granted for missionary purposes but held on to after such reason for it had ceased to exist.

(b) And, as stated, Mexico did not revolt against the Church.

(3) "Has the Church, as an organized religious influence, not been in continual political alliance with exploiting interests—at any rate, until recent years?"

Answer: (a) Since 1857, the Church has existed only under repressive laws and could not be in alliance with any interests at all. She actually had no legal rights and her property was confiscated.

(b) During the Spanish possession of Mexico the Church, on all but her doctrinal side, was ruled by the State which appointed her bishops and even her pastors of parishes. She had no real freedom; but her influence, especially with the early Spanish kings, gave her the opportunity to carry on her missions and promote education, both of which she did. To the extent that she fought for the natives and was allowed to educate them she was involved with the Spanish crown and could have done little had she not been thus involved.

(4) "To what extent, and on what grounds, does the Catholic Church of today repudiate the gross cruelties that, beyond any doubt whatever, were in the past inflicted on the people in the name of religion?"

Answer: (a) After twenty years of Mexican study I have been unable to find "gross cruelties . . . inflicted . . . in the name of religion." What were they? Extortion of money? The average annual contribution of Mexican Catholics to the Church was never more than about fifty cents. The endowments for education and charity were, in Mexico as here, gifts of the rich spent mainly for the poor. The social system? It was not of the Church's making, but was softened by her as far as she could do so, as is fully attested by the Laws of the Indies made by Spain at the suggestion of the bishops. Schools? The Church provided them and they were free. Colleges? These too. Labor laws? They were better than in the England of the day. The Inquisition? It was a State court but the Indians were exempt from its jurisdiction. If I compare what the Church did for the Mexican Indian with what our own Colonial forefathers did to the North American Indian, I am seeing an angel in contrast with—but let us be charitable to ourselves. We need mercy on this point.

(b) The Church in Mexico laid down the best of social plans and tried to carry them into execution. For that she was executed.

(5) "Did the Church, at the time, oppose these cruelties? Or did it attempt to justify them?"

Answer: (a) The cruelties the Church did not commit? There were some cruelties by the Spanish colonists and the Spanish colonial government against which only the voice of the bishops (as Las Casas and Zumarraga) protested and succeeded to a great extent in abolishing.

(b) The Pope, urged to it by these bishops (also perhaps by the Spanish king) abolished slavery, and the earliest real anti-clerical fight in Mexico began when the clergy insisted on putting his decree into effect. Slavery in Mexico was abolished long before it passed out in the United States.

(6) "Why should our sympathies lie with the Catholic Church, as against the political gang in power in Mexico, and not rather with the suffering Mexicans as against both of them?"

Answer: (a) The question lands us in the present. Obviously the present-day miseries of Mexico are not of the Church's making. She has not had power for more than two generations. Her enemies have been in full control for over seventy-five years.

(b) The Church in Mexico is asking only her liberty. She is not asking for civil power, which alone could inflict such abuses and miseries.

The big trouble is that Mr. Mundy had read only one side of the case when he wrote his letter. In that he is no exception to a very general rule. In "Blood-drenched Altars" he will find both explanation and documentation for all my answers; in which, I sincerely hope, he will not find the least bit of "vituperation."

MOST REV. FRANCIS CLEMENT KELLEY.

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Books

A Protestant View

Chaos in Mexico, by Charles S. Macfarland. New York: Harper and Brothers. $2.00.

THIS study of the Mexican religious conflict, made by the general secretary emeritus of the Federal Council of Churches of Christ in America, before the departure of Calles had in the estimation of competent observers considerably altered the picture, contains a large amount of important source material, besides reports of conversations with representatives of both sides and of every social class. It fulfils its publishers' claims by presenting facts with a minimum of personal bias, and the conclusions which its author does draw are on the whole amply justified by accompanying evidence.

Among its more noteworthy statements are the following. "As far as I could learn, every deputy with one exception, every member of the several state legislatures, every official from the president of the republic and the state governors down to the janitor of the public buildings or the street sweeper, is a member of the National Revolutionary party." "The whole atmosphere, particularly of the Federal District, is saturated with mistrust and suspicion." Quoting the words of an American resident: "I look for Mexico to go in the direction of a totalitarian state. I believe that organized religion is going to find more and more obstacles in its path. I believe that the trend is decidedly toward Communism. But one cannot tell whether these trends may not be changed because of the general political instability." "Practically all the teachers I met expressed more or less scorn and contempt for Garrido Cánabal, the Secretary of Agriculture"—now apparently banished from the political scene. "While these pledges [of opposition to all religion, or of atheism, required of teachers] vary in form in different states of the republic, they all appear to be sponsored by the Director of Federal Education."

Of special interest is Dr. Macfarland's report of conversations with "four factory or other manual workers who were officials of their local unions," contact with whom was made with considerable difficulty. All were anti-socialistic and favorable to the Church as against the present régime, while declaring their helplessness against an alliance of the government with so-called labor leaders. They stated that "the government itself incites and directs strikes," that "workers have no confidence in a state whose officials build palaces for their mistresses while the government itself proclaims the principles of Communism." One said, "We are the slaves of despots."

The chapter on Mexican Protestantism is also of considerable interest. Dr. Macfarland found Mexican Protestants "on the whole sympathetic with the Roman Church in its immediate situation," and, though suffering less, owing to their small numbers, from the limitation of clergymen, "gradually losing faith in both government and revolution, which at first had enlisted their support.

In his final paragraph, the author thus admirably summarizes the most widely applicable lesson of the Mexican

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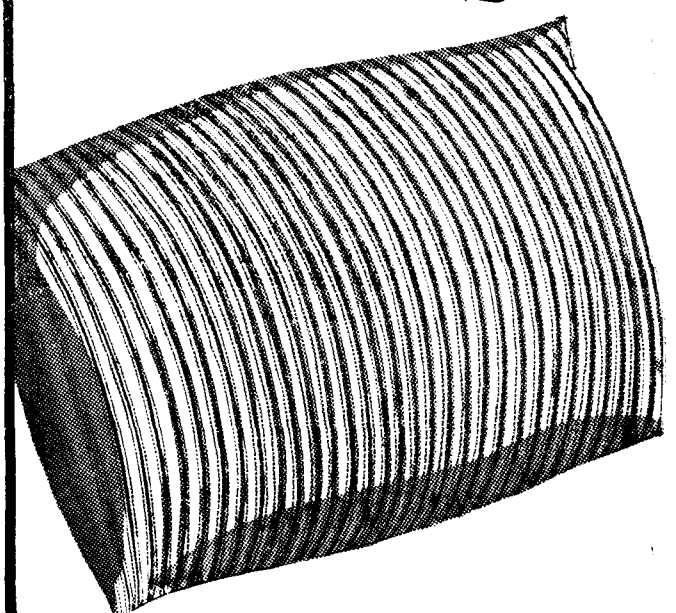

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conflict: "As one surveys the world today two issues are clear: firstly, the problems of relation between Church and State, and between nationalism and super-nationalism, are major concerns; secondly, the Christian Churches, Catholic, Protestant and Eastern Orthodox, face the common danger of political and social tendencies toward materialism and humanism. These are the considerations confronting us as these new theories, concepts and realities displace the spiritual interpretation of the universe and human life which is the heart of Christianity, and as national or tribal gods become objects of human worship."

This general conclusion, springing as it does so irresistibly from the evidence presented, and stating in different terms what so many Catholics, from the Pope down, have declared, makes of Dr. Macfarland's study a most valuable vindication of the Catholic cause in Mexico. Dr. Macfarland writes of course as a Protestant, but this gives special value to his essential agreement with well-balanced Catholic contentions, all the more effective because he presents many statements on both sides, and even because of the occasional criticisms of Mexican Catholicism which he himself makes.

That a leading American Protestant should have written such a book is, after all, perhaps the most interesting fact about it. Considered in connection with the views on Mexico expressed by Jewish leaders such as Rabbi Philip Bernstein, it gives one confidence that the religious forces of the United States are united against the growth amongst us of tendencies similar to those which have brought about the Mexican persecution.

T. LAWRASON RIGGS.

Scots Wha Hae!

Prince Charlie and His Ladies, by Compton Mackenzie. New York: Alfred A. Knopf. $3.00.

THE WHIRRING and buzzing of nationalisms have been fairly continuous, but one was still not fully prepared for the reincarnation of Scottish pride in Mr. Compton Mackenzie. Still, from the literary point of view, it is a rather agreeable surprise. What could be a nobler theme than Prince Charlie, set to a prose brilliant with choice epithets of opprobrium whenever the Whiggish folk south of the border are spoken of? Reminded as one is of stanch times in Ireland's quest for freedom, one is also aware of comparative incongruity—the wholly rollicking incongruity of the Prince's intent, after all, to rule over the virtue and valorless citizenry of London town. Still the Stuarts, even in their worst moments, were a Catholic race; and religious antagonism to them is repudiated by Mr. Mackenzie with honest zeal.

This is not a history of the Stuart finale. I greatly wish it were, for the book (as the title indicates) suffers the Prince to flit in and out between spirited women who had to do with his history. They were not paramours—or rather, only one of them was—and several were excellent servants to a regal ideal. How could a Whig historian deal rightly by such creatures? Our author scatters his roses with abandon, conformably no doubt with good Highland technique. But there is a regrettable

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lack of unity, and a considerable too-much of splutter. The book opens with that extraordinary romance which united the parents of Charles after a hostile Europe had mustered veritable battalions to keep the plighters of troth apart. Of Queen Clementina it must be written that she had a vocation to sanctity rather than to marital bliss; and she all but achieved it at a cost Mr. Mackenzie knows how to evaluate. The last chapter has to do with the almost equally troubled daughter, Charlotte, whose epitaph proudly proclaims her "virgo clarissima" though rumor has given her in marriage to one Count Roehenstart. In between are sandwiched those noble Highland matrons, Lady Margaret Macdonald among them, who fed and disguised, abetted and fostered, the Prince in days when he was an adventurer seeking a throne in vain. There is also a chapter on the wife, and another on the mistress. The great passages are those which concern the friends, not the relations. Stuarts were poor marry-ers, but adored princes.

Their old tale has called into being much excellent writing. One hopes that Mr. Mackenzie will append to that literary achievement something still better than what he now offers. But this is diverting, often good, and occasionally very thrilling.

GEORGE N. SHUSTER.

An Approved Monograph

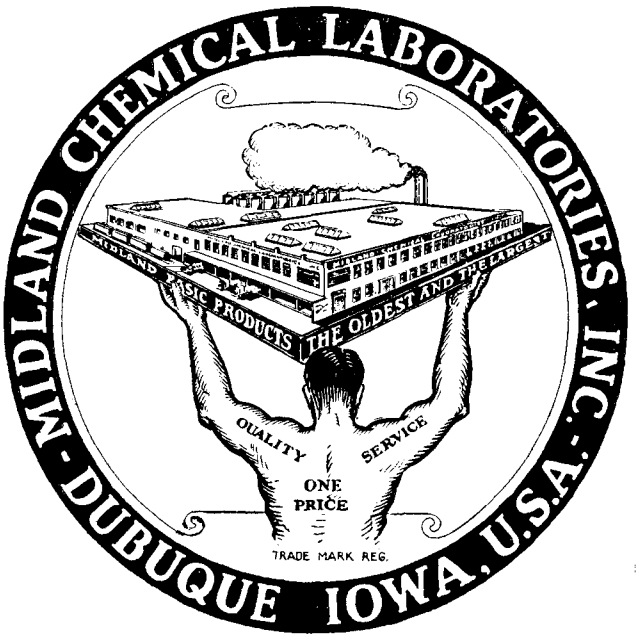
The Hedge Schools of Ireland, by Patrick J. Dowling. Dublin: The Talbot Press. Half guinea.

PROFESSOR DOWLING of St. Mary's Training College, Strawberry Hill, Middlesex, submitted his researches on the hedge schools as a doctoral dissertation to the University of London. In revised form, it has been published with the aid of a special fund for the publication of research work established at the National University of Ireland. If the endowment continues to print dissertations so well written, so impartial in tone, so laborious in delvings, it will have served productive scholarship most creditably.

The hedge school began with the suppression of the Irish monasteries and grew illicitly with the extension of proscriptive legislation. The Celtic masters taught well and courageously despite rigorous laws and penalties. They taught at times in ditches or on the protected side of a hedge. Some wrote their own texts, transcribed Gaelic manuscripts, served as scriveners, acted as parish clerks, and lived on fees and local entertainment.

The hedge schools were unlicensed and hence remained illegal until 1829. Yet in 1824, of 11,823 Irish schools, 7,600 were hedge schools and only 400 were under parochial or religious control, and 90 percent of Catholic children were not in Protestant schools. All of this, Dr. Dowling notes along with much information concerning individual teachers of renown, standards of attainment, books in use, the incomes of masters, and the death-knell of the hedge school with the introduction of the Board of National Education (1831) and the development of the more formal Catholic schools.

RICHARD J. PURCELL.



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Briefer Mention

The Loom of Justice, by Ernst Lothar. New York: G. P. Putnam's Sons. $2.50.

THIS is a quite long and a very earnest Viennese novel which by imagined circumstantialities would justify euthanasia—in this case, a husband's taking of his wife's life, at her request, when she discovers she has incurable cancer. The tragedy in everyone's life is piled on thick. The device of the husband's trying to give his wife a good time before the fatal deed, heightens by contrast the pity of the death. In a melodramatic trial scene, the husband is acquitted, after the counsel for the defense has delivered some general aspersions on law, law enforcement and the competence of humans to judge one another. In spite of the writer's having everything his own way, in framing his case, it does not make his point. Rather it indicates the compounding of tragedy, the sentimental inversions, the imposing of ghastly memories and an upsetting of the lives of those left alive, by so-called mercy killing. The old virtues of fortitude, patience and mildness in face of the sentence of death that we are all under in one form or another, of faith, charity and understanding, are ignored at the cost of confusion, despair and megalomaniac animadversions, all terribly sad.

The New International Year Book: A Compendium of the World's Progress for 1934; *edited by Frank H. Vizetelly. New York: Funk and Wagnalls Company.* $5.30.

THOSE who have seen other editions of this series of Year Books edited by Dr. Vizetelly need not be told that they make an invaluable addition to any reference library. This new volume carries on in the same excellent tradition. For those who do not know the series it can be described briefly as an encyclopedia brought up to date. Information, which could otherwise be obtained only by an expedition through old newspaper files, may here be easily located between the covers of a single volume which reflects the progress of the world and the activities of its inhabitants. Besides the distinction which Dr. Vizetelly brings to this work, its quality is further bulwarked by associate editors who are authorities in their respective fields.

CONTRIBUTORS

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